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to the aesthetic, their skill in dancing and dramatics is noteworthy: no one who has witnessed a native dance can fail to have been impressed by the performance of the participants and the stage-craft of the carpenters. The fact that no system of writing had ever been devised has prevented the establishment of a native literature, but the practice of passing down an extensive folklore by word of mouth shows their narrative powers as well as their faculty for remembering details. At present it is difficult to appreciate what must have been their energy in earlier times when they faced the struggle for existence, armed with stone tools. Abundant salmon gave them adequate food, but only when weirs had been built with great labour. Though game was plentiful, the hunter was equipped with nothing more formidable than a bow and arrow. The simplest task required patience and skill undreamed of by the average white man. If the reader will allow his imagination to carry him backwards two hundred years, he will realize that the mere provision of food and clothing necessitated constant effort and ceaseless exertion.

Hand in hand with many admirable characteristics, the Bella Coola display others which strike the white man as unprepossessing. A first impression is the untidiness of their houses. Exteriorly, they are often fairly neat, but confusion reigns within. Clothing, instead of being hung up, is left lying on the floor; bed-coverings are piled carelessly; dirty dishes cover the tables; dogs and children swarm over the floor; flies abound; all is dirty and slovenly. The house itself may be uncompleted; a window lacks glass and has been boarded up; the roof leaks, or the steps are falling down. Nor are the surroundings more attractive. There is one struggling flower-bed in the village, but elsewhere the houses are surrounded by wastes of mud where horses and cattle wander, dogs prowl, and children play. In the distance the mountain peaks rise in splendour, but near at hand all is squalid and unkempt.

They are only slightly more particular about their personal appearance. Dirt does not distress them. They wash occa-

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sionally, in a half-hearted manner, but it is not unusual for a man to allow the basin of water in which he makes his ablutions to remain standing for two or three weeks. Not many years ago the Carriers taught their neighbours to make a kind of soap from the ashes of burnt cottonwood sticks thrown into water; with this clothes are washed irregularly and in most cases from sheer necessity only. In former times bathing was a semi-sacred rite, but this fell into disuse with the passing of the old religion, and the use of soap and water merely for the sake of cleanliness has not become a daily habit. The women have more vanity; the younger girls especially like to have new clothes, though they wear them carelessly, heedless of fit. An effort is often made to clean up for ceremonial dances, but it entails little more than the removal of the more obvious dirt and the putting on, over unchanged undergarments, of a sweater. Pride in personal appearance, love of tidiness, delight in a clean house, are all quite foreign to the Bella Coola.

Probably the reason for lack of comforts in the houses is simply that the people do not feel the need for them. They consider it no hardship to sit on a rickety chair, scoop up food from a common dish and, if they think of it, throw morsels down to the dog or the cat. The smell, the flies, the dirt, the chaos do not concern them. Capable of undergoing privations, hardships, and even sufferings, they think neither of the comfort of themselves nor of others. Their domestic animals are often treated abominably, not through lack of affection or cruelty, but from callousness. More than once the writer has seen a favourite dog steal a piece of food from the table. Its master, after a furious blow or kick at it, would suddenly, as if by inspiration, throw a choice bit to the animal, saying:

"Why, he must have been hungry!"

Though the Bella Coola feel a kinship with animals unknown to the white man, it is not combined with any recognition of their feelings as living creatures. There are, of course, many exceptions, but on the whole public opinion demands generosity and kindness only towards human members of the group. The moral code is not concerned with animals.

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Nuxʷsnaxam: An influential Kwakiutl chief.
Nuxsta: Bella Coola pronunciation of a Carrier village; the Anglicized form is Ulkatcho.
nuyaxm: To lose something through faulty concealment; the term is used to describe a *kusiut* who is alleged to have suffered loss through the discovery of his repository by an uninitiated person.
nuxʷlomikʷ: Grease extracted from sockeye salmon heads.
Nuxʷndji: Ancestral name of a *Sisaok* chief; the designation is of Kwakiutl origin.
nuxʷtle ate: 1—Spider.
2—Place on the east side of South Bentinck Arm where cures are effected; the power is derived from a spider petrified there.
Nuxʷtʼi, "Place of the Whirlpool": Village in the middle Bella Coola valley.
Nuxʷtwixʷdjax, "The One Whose Seat is Dusty": Name taken by a wife in consequence of slights received from her husband's relatives.
Nuxʷtʼxʷmutʼ di mustʼ, "The Rolling Down of Excrement": Dog's name.
Nuxʷtʼxʷmutwm: 1—Supernatural being who leaves his home at the time of *Nuxʷmm*'s departure to warn *kusiut* to tidy their houses for the ceremonial season.
2—To tidy the houses preparatory to the ceremonial season.
Nuxʷtʼxʷtʼxʷtʼ, "The One Whose Eyes Are Hungry": Name taken by a wife in consequence of slights received from her husband's relatives.
nuxʷyum: Presents given by a chief to his fellow-villagers prior to a potlatch.
Nuxʷtʼqaltʼxʷ, "Place of Many Boulders": Ancient village on the Kwatna River.
Nuxʷyumxʷtʼa: One of the first women to settle at *Talʼio* in the beginning of time.
nuxʷmxʷmxʷtʼa: Fastenings, especially those of plumage or skins worn by the first settlers when coming down to earth in the beginning of time.
Nuxʷtʼil: Poverty-stricken chief mentioned in a song.
nuxʷmxʷtʼa: Bonds used to fasten a Cannibal; the word is etymologically connected with *nuxʷmxʷmxʷtʼa*.
nuxʷyaxʷa: Succession, as applied to the assumption of a marshal's prerogative by a son or other relative.
nuxʷxʷtxʷtʼ-ate, "Forehead Thing": Small mask worn on a *nuxʷt* head-drum.
nuxʷ: Landslide, such as is caused by *Tsunʼxʷtʼ* or *xʷtʼxʷtʼ*.
Nuxʷyuxʷtʼa: Name given to their sister by the first settlers at *Nuxʷyuxʷ* in the beginning of time.
nuxʷyuxʷa, "To Have Become Nothing For": Said of a poultice which is thrown away after serving its purpose.
nuxʷyuxʷa: House-posts nearest to front door.
nuxʷxʷtʼa: Posts extending from this world to the land above down which swarmed some of the first settlers in the beginning of time.
nuxʷmxʷmxʷtʼa, "Belt Goods": Goods borrowed during a potlatch by a donee who finds himself deficient. The implication is that he will have to fatten up his clothing and work industriously to repay his indebtedness with heavy interest.
nixʷtʼxʷtʼa: Cry uttered by a *nuxʷt* official to free a house from the intangible influence of the supernatural after the initiation of *nuxʷt* novices.
nuxʷtʼxʷtʼxʷtʼa: The alleged entrance of a supernatural being into a *nuxʷt* novice.
nuxʷtʼxʷtʼxʷtʼ: Semi-subterranean house with two levels for seats.
nuxʷtʼxʷtʼ: Semi-subterranean house with a single level for seats.
Nuxʷtʼxʷtʼ, "Place of Flies": Place on north side of North Bentinck Arm, about one mile from its head.